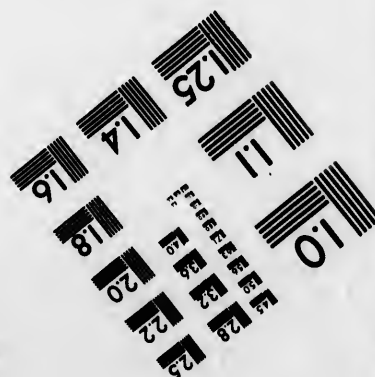
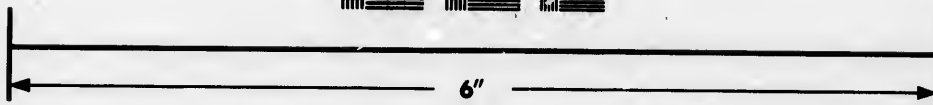
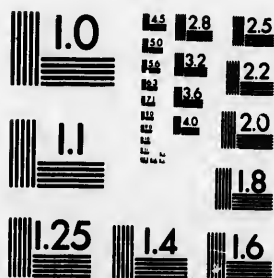


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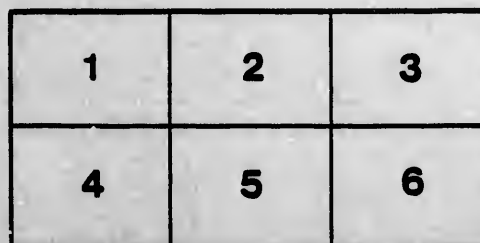
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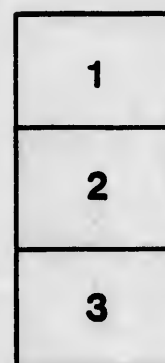
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1884

ARCH-BISHOP LYNCH

3929

"Premier of Ontario"

UNMASKED.

To The Protestants of The Province of Ontario :

SOME of you have doubtless observed in the *Montreal Witness* and in the *Toronto Mail*, the discussion which has lately taken place over the appointment of a Registrar for the County of Peterborough. In reply to the letters of Messrs. Muncaster and Kelly, I wrote to both papers, but both declined to publish my letter, the *Witness* giving as a reason, that it would injure the Reform party. The editor of the *Mail*, Martin Griffin, a Roman Catholic, probably felt that in publishing my first letters he had sufficiently sacrificed his religious feelings to party zeal, and therefore refused to publish a further *expose* of the policy of his co-religionists.

I endeavoured to get my first letter published in the *Globe*, but was not at all surprised at my failure to do so, as its editor, Timothy W. Anglin, also a Roman Catholic, would not be very likely to censure his party leader, Mr. Mowat, for giving a fat office to a Roman Catholic, even if he did not deserve it. Many of my friends in Peterborough feeling this to be too important a matter to be allowed to drop, and believing that the re-publication of my letters, might have some effect in opening the eyes of Protestants to the dangerous ascendancy which the Roman Catholic Bishops and Priests have acquired in the conduct of public affairs, have requested me to allow the former letters as well as that one which the *Witness* and *Mail* declined to receive—to be published in pamphlet form. I do so as a duty, believing it to be eminently necessary that the truth should be brought home to every Protestant that our country has been ruled and is now being ruled, not by the Reform or Conservative party, but by the Roman Catholic party, through their Bishops and Priests, and that if a determined and united effort is not speedily made by all Protestants, irrespective of party to check the rapid growth of Romish power, our noble Province must at no distant day be ground under the heel of a Roman Catholic despotism.

Protestants! let us awake to the danger of the situation, and at the next election, dropping all party lines, let us unite to return a Government pledged to oppose *Priestly* interference in politics, and thereby show that we, as Protestants, both can and will insist that our country shall be ruled by the people's representatives and not by the emissaries of the Pope.

I remain

Yours respectfully,

BERNARD McLEOD.

Peterborough, April, 1884.

(Letter No. 1.)

My First Letter on the Subject.

(Published in *Montreal Witness*, Jan. 19th, 1884, and in *Toronto Mail*, Jan. 17th, 1884.)

SIR,—I would like to draw attention through your columns to the action of Mr. Mowat's Government with regard to the vacant Registrarship of the County of Peterborough. And to begin with I will premise that I am a Reformer of thirty-six years standing. My father was a Reformer before me and his five sons have followed in his footsteps and have ever staunchly supported the Reform leaders. My brother, the late John McLeod, of Bowmanville, was the Reform representative of West Durham for eight years, under the leadership of the Hon. Alex. McKenzie, the Hon. Edward Blake and the Hon. Oliver Mowat. For myself I may say that I have not been an idle member of the party, but ever since I knew what politics meant I have always done my utmost to advance the interest of the Reform party, and some years ago when younger and more active than I am now, I worked early and late through every election, sparing neither time nor pocket. This much for myself, that your readers may understand that my criticism of Mr. Mowat's conduct proceeds from no unfriendly motive, but that I am actuated solely by my deep regard for the interests of a party endeared to me by the associations of a lifetime—interests which are being wantonly sacrificed by Mr. Mowat in return for the Catholic vote in Peterborough and the adjoining counties. The facts are as follows:—

In the month of December, 1882, or more than thirteen months ago, Lieut-Colonel Haultain, Registrar of the County of Peterborough, died, and Mr. Mowat was at once besieged by applicants for the vacant office. Those who had claims and those who had none, from the old and tried supporters of the government to the mere voting machine. Judicious thinning out soon reduced the numbers to a half dozen or more, whose chances of success formed the most interesting topic of political conversation. These were Messrs. John Ludgate, retired lumber merchant; George Edminson, barrister; Robert Walton, retired merchant, Thomas G. Choate, hotel-keeper; D. W. Dumble, barrister; Geo. Dunford, solicitor; John J. Lundy, the Reform candidate at last Dominion election; Dawson Kennedy and Michael Sanderson, farmers; Bernard Morrow, grocer, and Jas. R. Stratton, proprietor of the *Examiner*. Of all these the chances of Mr. John Ludgate were at first generally considered best, as he was supported in his claim by Mr. Blezard, the only Reform member in the county, Mr. John Bertram, ex-M.P., Mr. James Campbell, Reform candidate for West Peterborough at the last local election, and by many other prominent supporters of Mr. Mowat. His appointment was for a while considered almost a certainty, but as time passed on and he heard nothing of it, it began to be whispered about that Mr. Bernard Morrow, a Roman Catholic grocer, who had only been some years in Peterborough, and who had never done anything for the party but vote for them, if he did that, was likely to be the successful candidate. This was at first indignantly denied by the prominent Reformers, but the Catholics seemed to have known from the very first that a powerful secret influence was working in his behalf, as they freely put up money on his chances. It took a long time to convince Mr. Mowat's friends in Peterborough that he would thus deliberately turn his back on his tried friends and supporters and bestow the best office in the county upon one who acknowledges himself that he has no personal claim whatever upon the party and especially as he (Mr. Mowat) had shortly before given the office of Deputy Clerk of the Crown to Mr. John Moloney, a Roman Catholic. More than thirteen months have now passed by and the appointment has not yet been made, and Mr. Mowat's friends are reluctantly obliged to confess that Mr. Bernard Morrow is really to get the office. It is said that it is to please or appease the

Roman Catholic to Mr. B. Mowat's friends. Blezard has by should be acknowledged publicly stated in the Legislature applauded by to carry out his election as an immense majority of bishops are to tive of all classes by preachers of

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Roman Catholic Bishop of Peterborough that Mr. Mowat is to give the appointment to Mr. B. Morrow, and from the circumstances of the case, I with many others of Mr. Mowat's friends here are forced to the conclusion that such is the case. Mr. Blesard has by right the patronage of the county, and has demanded that his right should be acknowledged by the appointment of Mr. Ludgate, and has openly and publicly stated that if Mr. B. Morrow is appointed he will at once resign his seat in the Legislature. This straightforward and manly declaration of Mr. Blesard is applauded by all Protestants in the county, and should it become necessary for him to carry out his declaration, there is no possible doubt but that, if he sought reelection as an independent candidate he would be elected (if opposed at all) by an immense majority. Mr. Blesard feels, and justly too, that if the Roman Catholic bishops are to rule the Mowat Government in such matters, he, as the representative of all classes of religion should resent such untoward and disgraceful meddling by preachers of religion in political matters.

I can assure you, Mr. Editor, that if Mr. B. Morrow is appointed such a storm will arise here as will break in pieces the Reform ranks and such as will for ever prevent the election of a Reformer in this county. I write this letter, Mr. Editor, with the hope that the Mowat Government may awaken to the true position of the Reform party in this county and in time to avert the disaster which is sure to follow on the appointment of Mr. B. Morrow.

DUNCAN McLEOD.

Peterborough, Jan. 15th, 1884.

The "Mail" on the Situation.

(Editorial in Mail, January 19th, 1884, on Letter No. 1.)

We publish elsewhere a letter from Mr. Duncan McLeod, a Reformer of forty years standing, who discusses the question of the Peterborough Registrarship. We may premise that the affair is not of our creation. Neither the *Mail*, nor our friends, nor our party have had hand, act, or part in creating, encouraging, or prolonging a state of things which is entirely lamentable, but is as perfectly natural and logical as the ill results of all evil communications, and the sufferings arising from all breaches of the moral, social, and political laws.

Just so long as Mr. Mowat is allowed to make hypocritical and insincere bids for "the Catholic vote," just so long will Protestants and Catholics alike find him shifty, dishonest, and unstable, faithless to his political friends and treacherous to the people whose votes he so loves at election times. And just so long as Catholic Bishops usurp a function not theirs by theological right, not theirs by the necessity of the situation in Canada, and not theirs by the good will of the more intelligent of their people—that is, the function of political patronage and political wire-pulling—just so long will they find themselves dividing their own people, while exciting the hostility of others; insulting the Catholic representatives whose business it is to look after politics; and making it impossible for Catholics to get elected, on account of the glaring way in which episcopal influence is used, without regard to the opinion of Catholic members, who are apparently expected to exhibit a meek submission which we assure they must some day in a body resent.

We shall not interfere at all with the progress of events in Peterborough. As we have said, the affair is not of our creation, and it is not our duty to offer advice, nor our pleasure to make merry over the circumstances. Our interest in the matter arises from the fact that it exhibits very clearly what we have so often insisted on, viz., the dishonesty, the hypocrisy, and instability of the alliance between Oliver

Mowat and the so-called "Grit Catholics." These persons are no more Grits, as a rule, than we are; and have been led to give Mr. Mowat's candidates support by secret orders from the Archbishop of Toronto, who uses, or is used by, Mr. Christopher Fraser, who is the means of conveying promises that are never fulfilled, or trying experiments that are never accomplished.

The Catholic Church gains nothing by the alliance, which is an unnatural one. The Catholic clergy gain nothing by it, for they know that all the educated members of their congregations are Conservatives. The Catholic people gain nothing by it except the unpleasant reputation of going to the polls by orders given in secret—which were circulated, in the Algoma case at least, by an intoxicated hoodlum who hiccuped out the episcopal secrets all over the constituency—a scorn and a scandal in the eyes of all men of sense and discretion.

It is to this alliance, unnatural, hypocritical, dishonest, and unstable, and to this alliance alone, that Mr. Mowat owes his present insecure tenure of power. It is to this alliance that the Grits in the constituencies are asked to sacrifice party friends, party feelings, party services, and party objections. It is to this alliance that the Grits have in years past made the most abject submission. They are getting restive now. They begin to see that secret orders may be given to Ministers over the heads of members.

Well, if we tell them that they have deserved this humiliation they will, we hope, pardon us our frankness. All that was required to free politics in Ontario from the scandal that has always existed, was a manly effort on the part of independent Reformers. If we say we doubt that they are equal to it in this case, it is because we have seen them refuse opportunities as good as this for their own disentanglement. Nevertheless we entertain a hope that they have eyes and can see, ears and can hear, and understandings that will not refuse to be enlightened.

Opinion of the Montreal Witness.

(Editorial in *Montreal Witness*, January 19th, 1884, on Letter No. 1.)

If the trouble over the appointment of a Registrar for the county of Peterborough be a mere quarrel between two sections of a party over the division of what politicians are too apt to regard solely as the spoils of victory, we do not care to concern ourselves about it. If, however, it really be a question whether a church shall in return for casting its whole influence in favor of a party be given the privilege of controlling the patronage and dictating the policy of the Government, we think it is one in which every one, whether connected with party or not, is interested. Judging from the defence of the proposed appointment, by "A True Liberal," we are inclined to think that there is a good deal of truth in the statements made that the nomination was that of a church party and upon grounds of creed alone. The Roman Catholics all voted right, we are told, and, therefore, their nominee should be appointed. The representative of the riding made other nominations, but he has been led to acquiesce in the proposed appointment: "A True Liberal" does not state who made the nomination originally. Another correspondent gives what appears to be a plain, and what is, from his standpoint, a fair history of the whole trouble. This account confirms the story of our former correspondent as to the source of the influence which has secured the nomination of Mr. Morrow to this office, and which appears likely to secure his appointment. There appears to be some disposition to oppose the appointment of officials from among Roman Catholics. We have no sympathy whatever with this under such circumstances as the County of Peterborough is placed in. The question of creed should not enter into

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consideration at all in the appointment of officials; only their qualifications for the office and individual character should be canvassed. But all the more for this reason do we oppose this appointment. Mr. Morrow is, according to what appears to be good authority, nominated because he had the support of the Roman Catholic ecclesiastics. That is his qualification. There are other Roman Catholic nominees, why are these passed over and a new name put forward? Simply, apparently; because the authorities of the Roman Catholic Church wish to make the nomination themselves. This interference should not be tolerated. Church authorities are dangerous as political dictators. We are the more inclined to sympathize with the opposition to this nomination because the nominee is a liquor seller, and for that reason eminently unfitted to act as Registrar. Liquor sellers have it in their power to be very useful to political parties, no doubt, and there may be a sensible lack of that kind of support on the Reform side, but we protest all the same against their appointment for such services to offices of trust.

(Letter No. 2.)

A True Liberal Gives his Opinion.

(To the Editor of the Witness.)

SIR,—I noticed a letter in your issue of the 14th inst., anent the Peterborough Registrarship, signed by a "Reformer of Fifty Years' Standing," from Warsaw. It is written in an unfair spirit. Mr. Bernard Morrow, who is expected to be appointed Registrar, is a gentleman of good position, of unimpeachable character and of excellent business attainments, and has always been a decided Liberal in politics and a splendid worker in behalf of good government. The County of Peterborough has a very large number of Roman Catholic voters and they have supported to a large extent the present Mowat administration. In fact, in the East Riding, Mr. Blezard, M.P.P., owes both his elections and his large majority to their almost unanimous vote, while in the West Riding the same vote has been thrown into the Liberal ranks. In this county there are at least twenty offices in the gift of the Mowat Government, and heretofore there has been only one Roman Catholic holding a Government position, and that, too, at a slight salary of about \$500. In nominating a Roman Catholic to the office of Registrar, it is considered by all that the Government is only doing what is fair and equitable in recognizing the various divisions and shades of their supporters. There is no cringing to Roman Catholic influence. The dignitaries of the church have not been allowed to usurp the patronage rightfully belonging to any representative of the people. It is a simple act of justice, and is understood by the right-thinking directors of this county. To be sure, the appointment of Mr. Morrow is not giving universal satisfaction. To be sure, "there is intense excitement throughout our county over the matter." How could it be otherwise, when there were numerous applicants for the office, all backed and supported by their particular friends and relations? But I do say that the appointment of Mr. Morrow will give as much political satisfaction as the nominee of Mr. Blezard, M.P.P., and, at the present time, I can say that the latter gentleman has acquiesced in, and is eminently satisfied with the coming appointment.

Your editorial reference to this subject was somewhat premature, and as your paper has always been credited with fairness and justice, I believe you will insert this short letter.

A TRUE LIBERAL.

Peterborough, January 15th, 1884.

(Letter No. 3.)

A Methodist's View.

(To the Editor of the Review.)

SIR,—In reading over this morning's *Examiner* I was not only surprised but pained at its remarks on the recent appointment of Registrar, when it is well known that the proprietor of that journal was himself an applicant for that office, and when urging his own claims on the Government did all in his power to prevent the appointment of Mr. Morrow; but now, in his miserable subservience to the Government of Mr. Mowat, he swallows the bitter pill and appears to sanction the appointment, on the absurd plea that the Catholics have not had a fair share of the offices in this County, and I am led to believe that hereafter all the offices in the gift of the Mowat Government will be distributed, not to the parties who have honestly and earnestly supported the Government, but simply on denominational grounds. If this is so then I may say the denomination to which I belong, will surely come next on the list. I have been counting heads and can find in all the appointments made by the Mowat Government, only one Methodist selected. Now, Mr. Editor, I protest in the name of that denomination against this state of things, and urge all my co-religionists to vote for and support only that government that will when required by the President of our Conference, pledge itself to give us a fair share of all the offices in their gift. Notwithstanding the opposition of the local member who may be a supporter of the government, I am sure the *Examiner* must support me in this claim, as it will be strictly in accordance with its present course. This is the only way I conceive we will get our rights. It is true we have no bishops to say to Mr. Mowat, "stand and deliver." Still, if this is the settled policy of the Government, we must, like other denominations, urge our claims. Besides, is it not sad in a country where no religion is recognized by law, that a Government is compelled to make an appointment solely on the ground that the party belong to a certain religious denomination, disregarding either his qualification or his previous services on behalf of the Government? Surely in this Ontario of ours these things ought not to be, and unless I mistake the feeling in this country, a storm is brewing that will drive from office any Government that will maintain such a policy.

Partyism will have to be abandoned, and a common cause free from priestly interference will be the watchword.

Yours, &c.,

A METHODIST.

Peterborough, January 24th, 1884.

(Letter No. 4.)

The Political Prelate Victorious.

(To the Editor of the Mail.)

SIR,—Since I wrote you last week the vacant Registrarship of the county of Peterborough has been filled by the Mowat Government by the appointment of Mr. Bernard Morrow.

To fully understand the intense dissatisfaction his appointment causes in this and the adjoining counties, one need only mention the subject to any Protestant Reformer he may meet with, and he will be thoroughly convinced that Mr. Mowat has made a terrible blunder here, and one which will injuriously affect not only the Re-

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form party but the whole province at large. I have every reason to know that in this county at least Mr. Mowat and the Bishop of Peterborough have between them stirred up a religious feeling in the breasts of Protestants hostile to the Roman Catholics, such as has not rankled there within the last twenty years.

Protestants are now considering the rapid strides made by the Roman Catholics in the last few years, and are asking each other how it is they have got on so fast financially and have attained such influence with the Government. Five years ago there were not one-fourth of the number of Roman Catholic merchants in Peterborough that there are to-day, but some stimulating influence has been at work since then, and in a comparatively short time shop after shop has been opened out by Roman Catholics, until now in this so-called Protestant town of about 8,000 people there are about forty Roman Catholic merchants doing business; and not small concerns either, but some of the most extensive in town, and out of twenty hotels thirteen (including the principal ones) are carried on by Roman Catholic landlords. These Roman Catholic merchants look out for the best location and the best shops, and make a very rich and showy display of goods at popular prices, and are doing a large trade. The short time in which all this prosperity has been attained naturally excites curiosity, and leads an observing man to enquire what influence has been at work here to affect such a change, and the answer according to popular belief is not far to seek. The arrival of a Bishop here and the contemplated erection of a cathedral, Bishop's palace, etc., have no doubt had their share in pushing the Roman Catholics forward, but would not alone satisfactorily account for the rapid strides they have made. But it is said that the Roman Catholic people have been instructed by the Bishop and priests from the altar to deal with each other, and assist each other in every way; and it is further said that the funds which are being accumulated for the new cathedral are either loaned to some of their largest merchants, or invested in their business, and judging from the fact that a number of young men, clerks in town, have suddenly found means to open out expensive establishments, it appears likely.

Now, Mr. Editor, I wish to state most emphatically that I would never object to any man simply on account of his religion. If a man has the necessary qualifications for an office I would be the last man to ask what is his religion, but when, as now, we are forced to the conclusion that the members of one Church are deliberately and determinedly banding themselves together to grasp power, both financially and politically, I ask is it not time for Protestants to open their eyes to the truth, and by withdrawing their support and custom from these men who are using it for such a purpose, to show them that they both can and will protect themselves. I wish, sir, a party could be organized whose leaders would deliver us from this disgraceful thralldom by refusing to put themselves under the thumb of political prelates for the purpose of holding office by means of the solid Roman Catholic vote—a vote which has become a perfect curse to every election—even municipal ones, as neither party can rely upon it with any certainty. They vote for the highest bidder if they can possibly get the parties to debase themselves by listening to their overtures, and though they may appear to be solid for one side, at the last moment they may be turned to the other side by a word in their ear which gives them to understand better terms have been made with that side.

The time has now come when this disgraceful mode of bartering the people's ballots and disgracing our representatives should be put an end to; and, sir, although not a young man, I hope yet to see a new Reform party arise from the ashes of the Mowat Administration; whose motto shall be, not "Power at any price," but "Country first, country ever."

Yours, &c.,

DUNCAN McLEOD.

Peterborough, January 25th, 1884.

(Letter No. 5.)

R. W. Muncaster's Letter.*(To the Editor of the Mail.)*

SIR,—In your issue of to-day you publish a letter over the signature of Mr. Duncan McLeod which calls for some comment on account of the exhibition he gives of his arrogance, and the gross misstatements he makes use of to show his intolerant bigotry and miserable jealousy, actuated by his being a disappointed applicant for the position of Registrar.

Mr. McLeod accuses Mr. Mowat and the Bishop of Peterborough of "stirring up a religious feeling such as has not rankled here for twenty years." Mr. McLeod must be a very keen observer to have discovered the existence of the feeling he speaks about since he is the only one who knows of it. I am quite sure it has arisen and still exists in Mr. McLeod's fertile imagination, which he so well knows how to draw upon for his information.

He says that "five years ago there were not one-fourth the number of Roman Catholics doing business in Peterborough that there are now." If Mr. McLeod is not telling a wilful and deliberate falsehood, it is only his ignorance of the subject which shields him, but ignorance of his subject is one of Mr. McLeod's greatest qualifications. Another thorn in his side, and the one of course which pricks him the most, is the fact of the Roman Catholic merchants "selecting the best locations and the best shops and make a very rich and showy display of fashionable goods at popular prices, and doing a large trade." No person who knows Mr. McLeod wonders at his being so hurt at that; they know that his success (?) in business warrants the conclusion that he was never guilty of selling goods at "popular" prices, and when he sees Roman Catholics guilty of the mercantile crime of selling goods at a reasonable figure, it calls forth all the virtuous indignation which can be engendered in the breast of such a nonentity as Mr. McLeod. Perhaps when Mr. McLeod's third party come into power they will enact a statute which will make it a penal offence for a Roman Catholic to take a shop without submitting his intention to and obtaining the permission of such a blatant hypocrite as Mr. McLeod. Then would the apparent object of his life be accomplished, and the acquiring the position of Roman Catholic supervisor would serve as a healing balm to the wounded and lacerated feelings of one of the disappointed applicants for the late vacant registrarship, viz. Mr. McLeod.

He states further that "it is said that Roman Catholic people have been instructed by the Bishop and priests from the altar to deal with and assist each other in every way, and that the funds which are being accumulated for the erection of a cathedral are being loaned to their largest merchants or invested in their business." Here is another sample of cowardice that such men as Mr. McLeod are always subject to. He hides behind the screen which he raises when he uses the words "it is said," to preface his base and slanderous charges with. Such an injunction as the above was never laid on the people by the Bishop or priests here, nor anywhere else, the Episcopal corporation have never arrogated to themselves the right to dictate to the people where they shall do business, as Mr. McLeod attempts to do.

Mr. McLeod's statement that he would never object to any man on account of his religion is another illustration of the inconsistency he has developed since he first saw his chances of procuring the registrarship gradually fade away, and it is scarcely worth replying to when his own actions convict him of trying to raise a sectional cry, simply because one of the despised (by him) Roman Catholics should be successful over him.

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after making a few remarks concerning the wonderment of Protestants at the advancement of Catholics within the past few years in Petersburg, on to say that five years ago there was not one-fourth the number of Catholics as there are to-day. Mr. Malwood is perfectly aware that five years ago there was not so prosperous as so population as it is now, and he is also well aware that there were not improved or become more prosperous in population body. Twenty-five years ago we had a greater number of Catholics than we have to-day, although the population has been increased since that time. If it is true to Mr. Malwood says, that the best times are over, I presume they do not occupy them just five, as with the coming of the Catholic landlord on the western part of Georgia, where it is so common and display so much business ability as to enable a number of goods, and to sell them at popular prices, much better than at all events, they ought not to be deprived of public notice, but wishing God in the manner agreeable to Mr. Malwood's views, he will be so observant a man as he claims, or to prevail upon the Catholics who are in business here now were so before the advent of the Catholic landlord.

It may have been said, as Mr. McLeod asserts it has, that Catholics have been instructed by the bishops and priests to deal with each other and assist each other in every way, but if so it has only been said by men of Mr. McLeod's stamp; the statement is untrue, manufactured out of whole cloth. As a constant church-goer I beg most emphatically to state that neither from the altar or elsewhere, publicly or privately, has Bishop Jamot or the clergy under his control ever said one word to his people as to where they should or should not deal. For my own part the greater part of my trade is a Protestant one, and I rejoice at the fact it goes to show, that Protestants as a body do not endorse the views of Mr. McLeod. I might perhaps also state that as the great majority of Catholic merchants, business and professional men here are Conservatives, and active workers in the Conservative cause, Mr. McLeod's remarks can be levelled at no others than them. The statement made by Mr. McLeod that funds accumulated for the building of a new cathedral have been loaned to Catholic business men or invested in their business is utterly false. There are no such accumulations. Moneys were collected a few years ago, long before the Bishop came, for the building of a church. These moneys were afterwards used for the building of a Separate school. Since that time no further moneys have been collected.

As I have been one of the latest to open a store here, I naturally take his remarks to myself; but I state that all moneys used in my business are my own. No bishop, priest, or layman has ever contributed one dollar to my business. What I say of myself I believe also to be true of every Catholic merchant in Peterboro'.

And now a word regarding the so-called Catholic vote. There is no such vote. Catholics vote for either party as their conscience or education dictates. In Eastern and Central Ontario, at all events, the majority of them are Conservatives; towards the west they are, I believe, to a great extent Reform.

Permit me to state, in conclusion, that the illustrious prelate whose character has been assailed in such a wanton manner cares naught for the wild diatribes of Mr. McLeod or any other person to whom his goodness is unknown. Secure in the love and veneration of his flock, doing all things in the spirit of liberality and justice, rejoicing in the good will and esteem of the great body of the enlightened Protestants in his diocese, wishing at all times to cultivate friendly associations with all classes and creeds, he can well afford to disregard the arrows launched from the bow of the weak-minded and the bigoted.

Yours, &c.,

THOMAS KELLY.

Peterborough, January 29th, 1884.

The "Mail" on the Registrarship.

(Editorial in Mail Feby. 9th, 1884.)

We are daily receiving for publication letters on the subject of the Peterborough registrarship, some from pronounced Reformers who voted for Mr. Blezard, and others from Catholic Conservatives who protest against the statements contained in the second letter of Mr. McLeod, which appeared in the *Mail* a few days ago. It is generally admitted in these letters that Mr. Morrow, the gentleman who has just been appointed to the office of Registrar by Mr. Mowat, had no claim to consideration at the hands of the Grit party—that he was not entitled to the office, and should not have been appointed. There are, it is alleged, many sound Reformers in the county who for years have fought the party's battles, any of whom would be preferable to Mr. Morrow. It is evident that Mr. Blezard recommended Mr. Ludgate for the office, and that he was supported in his recommendation by some leading Reformers. This recommendation was not regarded by Mr. Mowat. Mr. Ludgate was cast aside without consideration, and a deputation who waited on the Premier, and who protested emphatically against the appointment of Morrow, were informed that Morrow would get the office, and that the Government were prepared to take all the consequences. In giving that reply to the deputation Mr. Mowat knew what he was about. He knew that he had the vote and support of Mr. Blezard, whose election was secured

by the sale of the registrarship to Morrow and his friends. If Mr. Blezard is sincere in his protestations of regret at Morrow's appointment, and if he feels annoyed at being ignored by Mr. Mowat in this matter, why has he not expressed his opinions on the subject on the floor of the House? He certainly has had ample time and opportunity during the debate on the Address. If he has been humiliated before his constituents by his leader, why does he not resent it?

The Reformers of Peterborough have undoubtedly been trifled with by Mr. Mowat, and it is the duty of their representative to insist on a redress of their grievances. Why then does Mr. Blezard hesitate? Why does he loudly applaud the utterances of every Government supporter, and vote confidence in the men who have deliberately trampled on him and the people who placed him where he is? The reply is obvious. Either he is an arrant coward, lacking the courage to resent an insult, or he was privy to the corrupt sale of the registrarship to Morrow and his friends. We incline to the opinion that the latter is the fact, and that his recommendation of Ludgate was a mockery and a farce, and not only so, but a gross injustice to the man whom he pretended to befriend, as well as an outrageous case of double-dealing with his constituents.

(Letter No. 7.)

A Reformer of Forty Year's Standing Speaks.

(Published in *Montreal Witness* Jan'y. 12th. 1884.)

SIR,—Under our system of Government it has heretofore been the rule and, I believe, the invariable practice, that when a vacancy occurs in any of our public offices the representative or representatives from the county who are supporters of the Government of the day, have the right to recommend a successor, and such Government, after deciding upon the fitness of the nominee, act upon that recommendation as the only responsible source from which advice in such a matter can come. In this part of Canada I have never known this rule to be disregarded, and both political parties, in this respect, have got on very smoothly under its working. There has been a vacancy in the registrarship of the County of Peterborough for over thirteen months. During the last month the deputy has been ill, and quite unable to attend the office, and the duties have been performed by two women. This irresponsible management of the office is very unsatisfactory to the public, but is not chargeable to Mr. Blezard, who represents East Peterborough in the Reform interest, for he long since made a recommendation, and finding, after considerable delay, no appointment was made, he submitted the name of another gentleman. Either of these would have made a good registrar and both were deserving of any favour the Government had to bestow. People stood amazed that their representative was powerless to get an appointment made, and that his recommendation was utterly disregarded; but they were not long in discovering the reason. It was found that a Roman Catholic dignitary had also a nominee in the field in the person of Bernard Morrow, commonly called here as Barney. This distinguished prelate, whom the people here were led to believe was a Liberal, turns out to be a thorough despot, for he says in effect "appoint Barney and secure the Catholic vote in the by-elections, or refuse and be kicked out," thus holding the whip over our Ontario Government, and this appears to be the difficulty.

There is intense excitement throughout our county over the matter. Reform organisations have protested against Morrow's appointment. The leading Reformers and the rank and file of the party almost unanimously oppose it. The representative opposes it, and the question is simply this: Shall the dignitaries of any Church be allowed to usurp the patronage rightfully belonging to any representative of the people? If so, and our Government are going to allow this usurpation to prevail, the sooner our friends throughout the country know it the better. If any Bishop or priest can so influence our Government by holding the Catholic whip over them that they are obliged to yield obedience and utterly disregard those whom the people elect to do our business, would it not be as well that these clerical gentlemen should rep-

resent us in Parliament as well as out and thus relieve us of an endless amount of trouble and anxiety in the election of members of Parliament? Time was when we had an irresponsible government, and this led to a rebellion; but through the agency of Lord Durham's famous report all this was changed. Now our Government must have the confidence of the Assembly, and in like manner the member of Parliament must have the confidence of the people. When either loses this confidence they have but one duty before them, to resign. This is constitutional rule and practice, and if Mr. Blesard knows his people are averse to this appointment, as he does, and if it is made contrary to his advice, as an honourable man, and one who respects himself, it is clearly his duty to throw his seat in the face of the Government.

I appeal to the readers of the *Witness*, who are a thoughtful, honest, unparhable class, and powerful enough in every opened constituency to assist to stamp out any Government that would yield to such disgraceful tactics.

Yours, &c.,

REFORMER OF FORTY YEARS STANDING.

Warsaw, Jan. 9th, 1884.

(Letter No. 8.)

Another Reformer Speaks.

(Published in *Toronto Mail* Feb. 8th 1884.)

Sir.—I have not been a reader of the *Peterboro' Examiner* since Mr. Morrow's appointment to the Registrarship, from the fact that even before the appointment was made it was generally known here that Mr. Stratton had become Mr. Morrow's apologist and defender; but my attention has, to-day, been called to its editorial of the 24th ult. on the subject, which deserves passing notice.

The *Examiner* says:—"The appointment has aroused considerable feeling and discussion amongst the electors of the two ridings." This is true; but it does not tell its readers why this feeling is aroused. I shall endeavour to give some of the reasons.

1. Because Mr. Morrow has been appointed against the earnest protests of several Reform organisations, against the protests of the Dummer Reform Association—men who had faithfully and laboriously upheld the cause of Reform for many long years, and of a township—one of two in East Peterboro'—which had been unwavering in its allegiance to Reform principles: against the protest of nearly every Reformer in the two ridings, including the chairman of the East Riding Reform Association, and against the advice of the Reform Representative for East Peterboro', who, until a late period, insisted on either one of the nominations he had made for the office.

2. Because Mr. Morrow is appointed at the instance of Bishop Jamot and his clergy whose candidate he is, and theirs alone.

3. Because the heretofore just and well recognised rule in appointments has been utterly disregarded, viz.:—That to the representative who is a supporter of the Government of the day belongs the patronage. And instead of our representative who is our mouthpiece, and therefore the best judge in this matter, advising the Government successfully, they advised him and, as one writer puts it, induced him to "acquiesce in" and to become "eminently satisfied" with this appointment, for we know Mr. Blesard first recommended by documents Mr. Ludgate, then Mr. Choate, then Mr. Hurly, and lastly "acquiesced" at the instance of Pardee and Hardy, both pulled by the nose by Fraser, who in turn dare not disobey the Bishop of Peterboro'.

4. Reformers who had heretofore entered into the thickest of the fight, who had spent a life and grown gray in the service of their party, without seeking or desiring any reward therefor beyond the good government of the country, who had spent their time and their means in upholding their party in days of trial, thereby robbing their families and making themselves "bankrupt", as Kelly of Peterboro' puts it, for party's sake, were fools enough to believe that, should a vacancy in any of our public offices at any time occur, that one of their number, without regard to creed or race,

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would most surely be chosen to fill the vacancy; but they find this a delusion. Favors are not now given as a reward for past services. They are given to buy up a class—like a flock of sheep—and this I shall demonstrate before I get through with this business.

5. East Riding Reformers are indignant because no one of their number has yet been found fit for any of the offices of registrar, sheriff, county attorney, police magistrate or clerk of the county and Surrogate Courts, while they elected a supporter of Mr. Mowat, and that these appointments have all been made from the West riding, which elects an opponent. During Mr. Blezard's term he could not find a gentleman at all fit for a police magistrate nor one fit to be clerk of the County Court, but recommended a nonresident who was totally unfitted for his office and who is the laughing stock of nearly the whole legal profession of Peterboro', on the sole ground that he was a Roman Catholic; nor could he find a registrar in his own riding, for he "acquiesced" in Morrow's appointment, also on the sole ground that he was a Roman Catholic, for he had no other right or qualification.

These are some of the reasons why Reformers are "aroused" against this appointment.

I said Morrow was the nominee of Bishop Jamot, and I come to this conclusion from the following facts:—Mr. Morrow has "let the cat out of the bag", for he said to myself and others that, when presenting the recommendation of his bishop, Mr. Mowat said, "You come well recommended, Mr. Morrow," and besides, it is known he had Father O'Connell with him. Mr. Stratton has admitted to myself and others that in a conversation he had with this same Bishop Jamot his Lordship said, "this appointment is due me." "I have written the priest at Cobourg to do all he can for Ferris," "I have done all I could in West Peterboro' and Muskoka," "I assisted here," and "I worked there." I cannot call to mind the counties, but others can. I have further evidence from a leading Roman Catholic who came here to urge a change in the Bishop's position. Said the Bishop to him, "I can make no change." "I have pledged my faith to do all I can for Morrow." This conversation was overheard and can be verified. Besides this, Hon. Mr. Wood has expressed himself to several parties that "Mr. Morrow was not known in this application; the Bishop was the real applicant." I have other reasons, which I shall give hereafter.

The *Examiner* says: "A man like Mr. Mowat necessarily takes a broad and liberal view of such an appointment." Yes, broad and liberal! Is it a broad and liberal view that Reformers who were in the harness before Morrow was born shall be told in effect by Mr. Mowat:—"I have no further need of you;" "I have found friends by wholesale," and made to stand aside to please the ecclesiastics of any Church? Is it a broad and liberal view that this office was kept "dangling" before a large number of applicants for over thirteen months? Is it a broad and liberal view that the riding which supports the Government shall have no appointment, and the one which opposes it shall have them all, and that East Peterborough Reformers are only fit for license commissioners and magistrates? Is it a broad and liberal view that henceforth according to the whole tenor of the *Examiner's* article, religious belief shall be the qualification for office? or is it a broad and liberal view by Mr. Mowat, whose consent had to be given before this appointment could be made, to force our representative into the position of wearing two faces—a Protestant and a Catholic—for this is his present position? If this is the kind of flap doodle the *Examiner* feeds its readers upon he might as well come out squarely as the Peterborough branch of the *Irish Canadian*.

The *Examiner* man says, "In a country like Canada the claims of no party should be ignored on account of religious belief." This is true and reasonable. The converse, however, a sound Reform principal he conveniently forgets to add, and which is: "Nor should religious belief be made a qualification for office." This sound principal he entirely ignores, for he proceeds at once to argue that "Roman Catholics have not received an undue share of provincial patronage."

Let me see whether they have or not. Mr. Fraser, the representative of the Roman Catholic party in the Provincial Government, who is supposed to watch their interests, and who does most effectually perform this duty, said in his Hamilton speech that they had their full rights, according to numbers, in the appointment of provincial officers. Which shall we believe? Mr. Fraser, the representative, or Mr. Stratton

the apologist. Mr. Stratton bolsters up his arguments from the utterances of Mr. Boyle, and a quotation from the Conservative Catholics' manifesto. Why does he not back up his arguments by quoting from some more respectable authority? I will answer:—Because no respectable paper can be found which would endorse such trash. I can prove from their leader's month, and will do so in my next communication, that they have, in this respect, more than justice.

He proceeds:—"There are six Government departments and not one deputy head of a department a Roman Catholic." Indeed! So it appears that when right down home business is meant, they evidently are not over anxious to have any of these chaps too close to them. What are Mr. Boyle and the *Examiner* about that they don't correct this injustice! Her Majesty's Ministers when home comforts are to be considered, evidently take a leaf out of the late Sandfield's book, where they find, "if you have the men trot them out." Not having the men they cannot be trotted out, or surely Mr. Frazer would have one as his confidant.

Again the *Examiner* says:—"In the Educational Department only two are of the Roman Catholic faith." Well, well! What an injustice? The *Examiner* don't know, of course, that the constant aim of the bishops and clergy of the Catholic Church for many years has been to cut themselves adrift from our school system, that they have denounced our schools as godless and unfit for the education of their youth, and that as far as was in their power they have sailed in a boat of their own; yet this miserable plea is set up—by a professedly Reform journal—that they are not fairly dealt with because more of their number are not employed in the Education Department! The *Examiner* might go one step further and complain that no Roman Catholic teacher is employed in our Collegiate Institute.

Now, if religious belief is a necessary qualification in a provincial officer—and we must conclude from the whole tenor of the *Examiner's* article it is the one prime qualification—what about the unceremonious way Mr. Ludgate was cast aside? There is not an officer in the county of his belief. Why then did not Mr. Mowat take a "broad and liberal view" of his application, especially when he had the support of Mr. Blesard? Because his back was weak, and he had to fall down and worship. I can recall only one partially analogous instance of like proceeding, where some tall fasting is described, and where one of the high parties—sitting on a pinnacle—it is not reported that he was a reverend gentleman—is credited with having said, "All the kingdoms of this world will I give thee if thou wilt fall down and worship me." In the original instance the worshipping failed to connect, but, unfortunately, in the provincial instance the bill was filled to the letter.

Then, in the closing sentence of this most extraordinary article, I find "Liberals" are advised "not to lend themselves as tools"—tools, if you please—"whereby their enemies seek to achieve their own ends." No, no, this would never do; you must "learn to labour and to wait," especially the latter, in order that the younger Stratton may accomplish ends as the older did, by riding the Protestant horse. But whose tool, pray, is Stratton? He is the tool of a reverend presate who cannot elect him for West Peterboro'. His object is altogether too transparent, and he will find himself with a large contract on hand when he endeavours to ally the feeling he has himself helped to arouse. The fact is the rank and file of the Reform party has been insulted; one insult has been heaped upon another; they know who is responsible, and who is the apologist for selfish ends, and they are determined to settle the business at the polls.

Yours, &c.,

ANOTHER REFORMER.

Peterborough, February, 8th 1884.

(Letter No. 9.)

My Last Letter.

The Toronto Mail and the Montreal Witness Declined to Publish this Letter.

SIR,—I would have written you sooner about this outrageous affair, and in answer to Messrs. Muncester and Kelly, but having heard that the Roman Catholics held in

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reserve a number of letters signed by others of their prominent men, which they intended to publish one by one. I thought it best to give them a chance to fire off all their guns, but as considerable time has elapsed since Mr. Kelly's letter appeared, I think the others have concluded that discretion is the better part of valour, and wisely refrain from the effusions allotted to them, (as I do not for a moment suppose that any of these men wrote his own letter) or else it has at last become plain to them, what has been patent to every one else from the first that their answers are only adding fuel to the already fiercely burning flame of public opinion and indignation, when their policy should be to keep the matter as quiet as possible. Perhaps, too, Bishop Jamot thinks that Messrs. Munceaster and Kelly's letters replete with false statements, abuse of me and flattery of himself, and backed up by his newspaper organ the Peterborough *Examiner*, whose editor seems to have constituted himself the Bishop's apologist and defender, will be sufficient to send the impression abroad that I am everything that is bad and disreputable, and my statements utterly unworthy of belief. Did this matter affect only our own county, I could, sir, safely leave these charges unnoticed, as the people here are so thoroughly informed of the facts of the matter, that no resort to sourility and personal abuse can draw the wool over their eyes. But as Mr. Mowat's action in this matter, and the scandalous ascendancy which the Roman Catholic hierarchy have obtained over the leaders of the Reform party affects the interests and welfare of the whole Province most vitally. I must in justice to the cause which I have espoused ask you to pardon me a short reference to myself which I am most reluctantly obliged to make to refute the scurrilous abuse of myself which takes the place of argument in Messrs. Muncasters and Kelly's letters. I was a member of the Port Hope town council for ten years, and of the School Board eleven years, was Mayor of the town, was managing director of the Port Hope, Lindsay and Beaverton Railway, also I was for years a member of the County Council of the United Counties of Northumberland and Durham. In the Ontario Lodge of A.F. & A. Masons, I am an ex-Master and Mark Master, a degree held by few. I am ex-Vice-Grand of Otonabee Lodge No. 13. of I.O.O.F. Have been several times President of St. Andrew's Society, and am to-day (in 1884) the President of the St. Andrew's Society of the town and county of Peterborough. That I have held these positions of responsibility and trust, is I think a sufficient answer to the abuse of Messrs. Muncaster and Kelly.

When the Hon. Oliver Mowat was a young lad growing up I was one of his companions, and have ever since till recently felt a pride and warm interest in the upward course of his career. When, sir, Mr. Mowat, who, before he entered Parliamentary life was a Conservative, left that party to come over to the Reformers, I believed that he made the change from honest convictions and honoured him the more for doing what he thought right, but what are we to think of him now when he has after so many years jilted his too confiding Reform friends, not to return to his first love the Conservative party, but to throw himself into the arms of the Reform Catholic party whose leader is in name Oliver Mowat, but in reality Arch-Bishop Lynch—yes, Arch Bishop Lynch is Premier—and we are governed not from the Parliament Buildings, but from the Archiepiscopal Palace.

Is this the boasted progress of the nineteenth century? Methinks it is a progress backward into the middle ages to the rule of Priests and Prelates. Since I wrote you last the feeling against the appointment of Mr. Morrow has grown every day more intense as the people's eyes are being opened to the fact of the case. Hundreds of Reformers have assured me that they never before realized the extent of Mr. Mowat's subjection to the Roman Catholics, but that they are now convinced that every word contained in my letters to you is true and, that they will never cast another vote for the Mowat Administration. Sir, I can assure you that a Mowat candidate could not now be elected, not even by the most lavish expenditure of money in either the East or the West Ridings of this county, that he would not get one hundred votes in both ridings over and above the Roman Catholic vote. Reform principles are too deeply implanted in the breasts of life-long Reformers like myself for us to easily brook the thought of going over to the Conservative party, but we are determined that at the first opportunity our noble party shall be freed from the disgraceful spectacle of a *weak-kneed Premier* conspiring with a designing Priest to keep himself in power. If in order to do this it should be necessary for the Reformers to unite with the Conservatives to return an upright and moderate Conservative member who would bind himself to oppose to the utmost

every attempt at church interference in political matters, I firmly believe such a man would be elected by acclamation. Thomas Blesard, M.P.P., is scorned by all honest men in the county. That he has acted a deceitful and dishonorable part in pretending to support the candidature of another man while in secret he lent himself to the appointment of Mr. Morrow none can deny. Had he manfully stood by his candidate and carried out his open declaration, that if Mr. Morrow were appointed he would resign his seat, he would have had the sympathy and respect of all, and could have been returned as an Independent by an overwhelming majority, if indeed he would have been opposed at all. But as it now turns out that he actually supported Mr. Morrow, what should he resign for? To tell his constituents that he had deceived them, had dishonored them, had brought odium on the Reform party, and after confessing his guilt to ask them to show their forgiveness by electing him again as an Independent member—a pretty Independent he would make! just the kind to suit Arch-Bishop Lynch!

Mr. Kelly (better known as Tom Kelly) has been heretofore looked upon as a harmless, good-natured sort of a fellow, whose intellectual attainments while, doubtless sufficient for the carrying on of his dry goods store, debar him from the slightest suspicions of having penned one line of the letter bearing his signature, the writer of which lacking truth on his side has substituted the lowest Billingsgate and utter rant for argument and reason. For instance, he says:—"As a constant church-goer I beg most emphatically to state that neither from the altar or elsewhere, publicly or privately, has Bishop Jamot or the clergy under his control ever said one word to his people as to where they should or should not deal." Now, sir, unless Mr. Thomas Kelly is *omnipresent* and *omniscient*, he could say nothing of the kind truthfully. The only person who could know so minutely all that the Bishop might say "publicly and privately" is the Bishop himself, but of course he did not write the letter, oh, no!

As to Mr. R. W. Muncaster's letter, I would say that, not being a candidate for the office of Registrar, I cannot be a disappointed applicant. As to his personal allusions and false statements. I need only say I pity the boy, as he must have, *a la Weekes*, signed the letter without a knowledge of its contents. Bishop Jamot's newspaper organ, the *Peterborough Examiner*, says editorially that it is authorized to deny that he ever uttered a word that could be construed into an appeal to his people not to live on friendly terms with their Protestant fellow-citizens—to not even deal with them. Here again is seen the artful dodger's system of drawing wool over the people's eyes, for I never made the charge denied. My statement was that Roman Catholics were instructed to deal with each other and assist each other. Bishop Jamot and his organ the *Examiner* take good care not to deny that Roman Catholic merchants are being helped with church money. As an instance that such is the case I give the following circumstance: Not long ago Priest ——— dropped a paper, which a passer by picked up, and what should it be but a promissory note for \$2,500 in favor of the Priest, signed by a Roman Catholic merchant in town. As a sample of Mr. Thos. Kelly's veracity, he says, "There is no such vote as the *Catholic vote*." This statement is enough to stamp the rest of his letter as false. Everyone knows that such a vote does exist, and that Bishops and Priests take good care at each election to let the party leaders know that there is such a vote, and that they control it. I never knew an election yet when the said vote was not discussed. Mr. Kelly goes on to say that the Catholics here vote Conservative. That is not true. They voted for Mr. Blesard in the East Riding, and the Priests in that Riding worked openly for him; also the great majority of them voted for the Reform candidate in the West Riding at the last election. I know that Bishop Jamot and his Priests worked actively for Mr. Mowat. I can prove that Priest Conway, the Bishop's curate, went from house to house in this Riding canvassing, and that he held the cross before a dissatisfied parishioner and commanded him to vote for the Reform candidate. I myself took an active part in the last election, being Chairman of one of the Reform Committees, and so was in a position to know the part taken by Bishop Jamot and his clergy, and how the Roman Catholic vote was expected to go. In a letter published in the *Montreal Witness* supporting Mr. Morrow's appointment over the *nom de plume* of "A True Liberal," the writer, who is known to be a prominent Roman Catholic, states, "The County of Peterborough has a very large number of Roman Catholic votes, and they have supported to a large extent the present Mowat Administration. In fact in the East Riding Mr. Blesard, M.P.P.,

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owes both his election and his large majority to their almost unanimous vote, while in the West Riding the same vote has been thrown into the Liberal ranks." I think no one will deny this statement, made by one of Mr. Mowat's few remaining friends here, and a prominent Roman Catholic.

Sir, the great question now agitating the Protestants of Ontario involves higher and more vital principles than mere partyism. Our rights have been assailed by wire-pulling, designing and political Prelates, and the usurper's grasp must be loosened and that at once. Are we to sit still and allow Archbishop Lynch at Toronto, Bishop Jamot at Peterborough, with their able tool Mr. Fraser in the Government, to so tighten their hold on us, that we, *that Ontario*, shall become completely and irretrievably in their power? What! the Protestant Province of Ontario under the heel of the Roman Catholic hierarchy? The thought of it makes my blood run cold, for to what a condition of slavery have they not dragged down the countries in which they rule supreme.

Shame upon you, Oliver Mowat, for dragging us so low—you who have for years been looked up to as a Godfearing and Christian politician, to debase yourself by listening to the dishonorable overtures of crafty prelates. Shame on you, Sir, for bringing odium upon the Protestant Reform electors of the province, who are jeered at by the Conservatives for putting confidence in you. Shame on you, Sir, for selling your name, your administration and your native province to Archbishop Lynch and his clergy, for the Catholic vote, by means of which you hoped to retain power, no, not power, but *office*, and by means of which, unfortunately, you have been returned, but, thank goodness, by a very narrow majority, which at the very first opportunity will, I believe, be turned into a minority. O, Sir, why did you not when approached by these crafty and unscrupulous prelates think of those noble words of Bruce at Bannockburn:—

"Who will be a traitor slave?
Who can fill a coward's grave?
Who see base as be a slave?
Let him turn and flee!
Who for Scotland's King and laws
Freedom's sword will strongly draw,
Freeman stand or freeman fall,
Let him follow me!"

Had you gone to the country a free man, untrammelled by priestly alliances, and had been defeated, you would still have been looked up to as a Christian statesman, a man to be honored and revered—but now, by your double-dealing, by your subservience to Archbishop Lynch, and by your hypocrisy, you have lost the love and confidence of all your Protestant fellow-countrymen, and will soon go out of office "unwept, unhonored and unsung."

Yours, etc.,

DUNCAN McLEOD.

Peterborough, February 21st., 1884.

Authorities Proving Roman Catholic Despotism.

10 "The Church of Rome assumed the right to govern the state, and all states, and to make all men her subjects, in fact assumed universal supremacy in the seventh century."

11 "The 5th Lateran Council decreed and declared, that 'as there is but one body of the church, so there is but one head, viz. Christ's Vicar, and that it was essential to the salvation of every human being to be subject to the Roman Pontiff.'

12 "Pope in his 'Acts and Monuments' quotes the 'Great Words' of the Popes.—"All the world is my diocese, and I, the ordinary of all men, having the authority of the King of all Kings upon subjects. I am all in all and above all, so that God Himself, and I, the vicar of God, have both one consistency, and I am able to do almost all that God can do. In all things that I list, my will is to stand for reason, for I am able by the Law to dispense above the Law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said to be done not of man, but of God:—What can you make me but God. Wherefore, why marvel if it be in my power to change time and tides, to alter and abrogate Laws, to dispense with all things, yea with the precepts of Christ."

13 "Is not the King of England my bond-slave?" said Innocent VI.

14 "Hath not God set me a prince over all nations," asks Boniface VIII.

15 Gregory II boasted to the Greek Emperor:—"All the Kings of the west reverence the Pope, as a God on earth."

16 "Moreover, when Christ biddeth us lend without hope of gain, do not I, Pope Martin, give dispensation for the same? What should I speak of murder, making it to be no murder or homicide to slay them that be excommunicated."

17 "Wherefore, as I began, so I conclude, commanding, declaring and pronouncing, to stand upon necessity of salvation for every human creature to be subject to me."

18 "Tract 51, says "Christ, appointed the church as the only way to Heaven."

19 "By the doctrine of tradition, the priest becomes the channel of Divine revelation, and by that of inherent efficacy in the sacraments, the channels of Divine grace; men are wholly dependent on the priesthood for a knowledge of the will of God, as the enjoyment of the salvation of God."

20 Five Popes, viz. Innocent III, Honorius III, Gregory IX, Innocent IX, and Alexander IV., decreed the extermination of heretics.

21 Gregory IX, says,—"An oath contrary to the utility of the church is not to be observed."

22 The encyclical bull of Gregory XVI. in the year 1832 says:—"Liberty of conscience, that execrable and detestable error."

23 The creed of Pope Pius IV, expressly states that "the Bible is not for the people," whoever will be saved must renounce it. "Bible societies are satanic contrivances."

24 "Pope Pius VII, in his indignation speaks of the Bible Society as a 'crafty device, a nefarious scheme.'"

25 And the famous bull "Unigenitus" A. D. 1713, condemns the proposition that, "the reading of the scriptures is for everybody," as false, shocking, impious and blasphemous."

26 Pious IX. in his Encyclical letter of 1850 speaks of the Bible study as "poisonous reading."

27 Macaulay the Historian's opinion:—"Macaulay says:—"It is impossible to deny that the policy of the Church of Rome, is the very masterpiece of human wisdom, that among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place."

28 Extract from the Pope's allocution, issued at Rome March 19th, 1861.—"Ever since waves of sedition rose against the civil principality of the Roman Pontiff, to bring about its ruin, and accomplish the usurpation of this City of Rome, we have endeavoured by every means in our power to defend,—meanwhile through the hidden purposes of providence, the violent tempest does not cease. Wherefore in the midst of this venerable assembly, on this day formally reprobate and condemn all that has been done to the detriment of the Apostolic See, and at the same time—we demand that all its rights, be for ever completely guaranteed. For every one knows the loss of the civil power of the Pontiffs, has always been accompanied by a diminution of their liberty."

29 Hard on Presbyterians.—Mr. Palmer, a very high Romish authority, says, "all the temporal enactments and powers of the whole world could not cure this fault, nor render the Presbyterians of Scotland a portion of the Church of Christ."

30 What Cardinal Manning claims:—Cardinal Manning, in a sermon preached a few years ago in Kensington, England, and speaking in the Pope's name, said:—"You tell me I ought to submit to the civil power, that I am a subject of the King of Italy; I say, I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, King or otherwise, that in His right, I am sovereign, I acknowledge no civil superior. I claim to be the supreme judge and director of the consciences of men; of the peasant that tills the field and the prince that sits on the throne; of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms—I am the sole, last supreme judge of what is right and wrong."

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31
In the oath of an Arch-Bishop when he receives the Pontifical, as will be found in the *Pontifical Edition 1887*. "All heretics (that is Protestants) Church that separated as they say, from Rome) rebels against our Lord, or forebaid successor, I will mark he does not say I will attack *colours and persons heresy*, but I will attack *colours and persons heretics—not principles but persons*.

32
In France "upwards of 100,000 Protestants fell in the terrible massacre of August, 1573. All the Princes of Europe expressed their indignation at the foul treachery, excepting the *King of Spain*, and Pope Gregory XIII, who was privy to the plot, ordered a *Funeral to Paris* to congratulate the king. Had a medal struck in memory of the happy event.

33
From the book of constitutions, of the Jesuits, we learn "expediency is the basis of their system of morality, their doctrine of probability, mental reservation and intention, renders a solemn oath of no power to Catholic King of Portugal says, "I cannot be, but that the liontiousness introduced by the *Jesuits*, of which the three leading features are *falsehood, murder and perjury*."

34
The Catholic University of Paris in 1642, said of them "The Laws of God have been so sophisticated by their unheard of subtleties, that there is no longer any difference between *vice and virtue*."

35
In Ireland in 1641, when the Romanist Bishops proclaimed a war of religion—Protestant blood flowed in rivers. In the Province of Ulster alone upwards of 144,000 Protestants were massacred or expelled from Ireland. O'Neill the Romish Primate of all Ireland declared the rebellion to be a pious and lawful war and Pope Urban VIII, by a *Bull* dated May, 1643, granted full and absolute remission of all their sins to those who had taken a part in gallantly doing what in them lay to extirpate and wholly root out the pestiferous leaven of heretical contagion.

36
Goldwin Smith's opinion as published in the *Toronto World*, March, 1884.—Goldwin Smith talked politics here to-day. He said the Irish Catholics were very troublesome in Canada. They form a distinct set, and stand between the regular political parties, attached to neither, though they are in religious sympathy with the French Catholic of Quebec. The Irish Catholics, he said, have no political principles, and simply seek plunder. Their vote is large enough to give them the balance of power, and they hold the parties in a kind of slavery. "Do not the Irish in Canada assimilate with the other population?" was asked. "Very slowly," was the reply. "They cling together and are very troublesome. Indeed they are a great curse to the politics of Canada."

37
Arch-Bishop Lynch's celebrated letter to "My Dear Mr. Higgins":

"ST. MICHAEL'S PALACE,
"TORONTO, Dec. 9th, 1882.
"MY DEAR MR. HIGGINS.—We are now anxious to sustain the Mowat Government. If it go, then we shall have Orange rampant, and we may as well quit the country. The first act of the new Government will be

to incorporate the Orange order, and then, indeed, the Catholics will suffer. *If Catholics do not wish to vote for Mr. Drury then they need not vote at all*. I would be ashamed of Catholics changing politics for mean purposes, and some so-called Catholics are doing so, and playing into the hands of the Orangemen. Alas, there will always be traitors! You, I know, Mr. Higgins, will keep staunch.

"Yours faithfully,
"Jno. JOSEPH LYNCH,
"Archbishop of Toronto."

38
Arch-Bishop Lynch "to my dear Father James" says:—"I have learned with surprise that a certain number of gentlemen, have taken upon themselves the ecclesiastical office of issuing circulars to the Catholics of Ontario, ignoring that there are Bishops and Priests belonging also to the Catholic Body who are considered their leaders, and who, consequently, have a right to speak to them as Catholics."

Who will now dare deny that there is a Catholic vote.

39
Again Arch-Bishop Lynch, says:—"If it (the Government) go then we shall have Orange rampant, and we may as well quit the country. Now, was that true?"

40
Again, the Bishop, says:—"The first act of the new Government will be to incorporate the Orange order, and then the Catholics will suffer."
Protestants, ponder and reflect what monsters you are in the eyes of the Bishop and his Priests.

41
Mr. W. H. Higgins of *Whitby*, says:—"That it was in an emergency he went to East Simcoe as the Bishop's courier. At Barrie he met the celebrated Dr. J. J. Hawkins (a Roman Catholic) in the interest of Hawkins said "I understand you have a letter from 'His Grace' on the subject. It is too bad that we Catholics should be on opposite sides in this. If you show me the Arch-Bishop's letter, I will go home." Hawkins, a conservative M.P. at the sight of his Bishop's letter, saying:—"We are now anxious to sustain Mowat" exclaims, in ready obedience, "I will go home."

Is there not a Catholic vote?

42
In 1882 the French clergy drew up a statement of their views on church doctrine and polity, and published in the following textual form. These were afterwards known as the "Four Articles" as the embodiment of Gallicanism:—

"Article 1. St. Peter and his successors, and the church itself, received from Almighty God, power over spiritual things only, not over political matters, Christ having said: 'My kingdom is not of this world,'—neither directly or indirectly, nor can subjects be liberated from their oaths of allegiance by the authority of the heads of the church, and this doctrine must be inviolably received as conformable to the word of God, and to the traditions of the Fathers, and to the example of the saints."

"Article 2. The full power of the Apostolic See and of the successors of Peter is such that the decrees of the Holy Ecumenical Council of Constantinople, approved by the Apostolic See (and which declared that of faith), subside in all their force and virtue."

"Article 3. Thence it results that the action of

apostolic power must be regulated according to the canons; that the rules, the manners and the constitutions, received in this kingdom and by the Gallican Church must ever remain in vigor, and the limits appointed by our fathers must remain unchanged.

"Article 4. The Sovereign Pontiff has the principal power in questions of faith, and his decree extends over all churches; his decision however, is not irrevocable until the consent of the church has confirmed it."

43

In opposition to the above and as constituting the substance of ultramontanism and Popery is the following as the substance of the Encyclical and syllabus of the Ecumenical Council held in Rome in 1869 and 1870:—

"1st. To the Pope's rule and laws all the nations of the world must bow."

"2nd. All sovereigns hold their thrones, all people pay their allegiance, on condition that they believe the creed of Rome, and practice its worship."

"3rd. There is no religion but that of Rome, and no other faith to be held or allowed. Liberty of conscience is prohibited. Toleration of all other religions is a crime against society."

"4th. All sovereigns, who are Protestants, are heretics; and heresy is a crime for which they ought to be deposed."

"5th. All free thought and free speech on religion are criminal, liberty of the press, and worship are to be put down."

This is the creed, and where it has the power, the practice of Rome.

IN CONCLUSION

The Government's concession of Separate Schools to Roman Catholics enabled its promoters, for a purpose, Jesuitically, to sow a seed, the fruit of which has been productive, of "*Religious bitterness*." Roman Catholic children are taught in those Separate Schools, the *dogmas* of their Church, (a few extracts from which I have already given) viz, that the children of their Protestant fellow citizens are *Antichrist* and *reprobate*, therefore unsafe to associate or meet with under a common public school roof.

In the light of their own doctrines, accredited by the highest authorities, I ask every reader of this pamphlet to carefully and thoughtfully consider the enormous power usurped by the Hierarchy of the Church of Rome, and its influence for good or for evil, on a people who are taught from their youth up that the *highest* and *holiest* service they can render to their *God*, is to yield cheerful and ready obedience to their Bishops and Priests.

Now, my fellow citizens, and loyal lovers of our Empire you see the *Pope of Rome* commands the first allegiance of the Bishops and Priests, and they in turn represent and control the church, and since every good Roman Catholic, like a loyal British soldier, has no mind or opinion but that of his superior, consequently the Roman Church at present practically control the Legislature of Ontario, and the Parliament of the Dominion. *Patriots*, do you not now see and realize the *vital necessity* for a *new party* that will truly represent the people and recover from those usurpers the direction of our public affairs;

Respectfully yours,

DUNCAN McLEOD.

Peterborough, May 1884.

